6:Edwards E-5 (1955-1956)1962
FP13 Mbundu FP13

167 Many of the people in Gumba had come from
177

Cela, and Cela influences are notable in several ways.[24] In Cassongue Umbundu has relatively recently ousted other
133 speech.[25] Geographically Bimbe generally is rather lower than most of the Highland. Although the railway line and the growth
167 of maize have been influential here, an alternative pull for
361 labour migration is provided by the coffee plantation of Amboim and Seles, and by the coastal towns of Novo Redondo and Porto Amboim.[26] In the days of the caravan trade Novo Redondo was an important trading centre, more important perhaps than Benguela for the people of this area.

464 Work is sought by Ovimbundu in lands far from their home.
[162] There are Ovimbundu at Brazzaville; others have settled permanently in the Congo Republic, or work in Rhodesia; the Johannesburg mines have employed many, and some have gone as far as Natal.[27] In Epalanga, the village where I lived, there were two men who had been to Johannesburg—nor was this very exceptional and I am told that among the people south of the railway it is quite common.

82 The world picture of the Ovimbundu is vague, except as regards Angola and the neighbouring countries. The existence of Europe (Putu) composed of different nations Portuguese, French, and English is known, and I was several times asked if there were black people in England. Little or nothing is known of the other continents. The island of S. Tomé in the Atlantic is known, since up to recently Angolan labourers went there, and some convicts are still sent to it. Several people from the
[407] neighbourhood had lived in Luanda or worked on coffee plantations in northern Angola. The Belgian Congo was known as Bula Matadi, though people seem little aware of Rhodesia, and Mozambique (Portuguese East Africa) is confused with the southern Angolan port of Moçamedes. The railway lines and
[404] the cities along it are of course well known, and some of the people I knew had travelled to Kwanyama country in the far south of Angola to buy cattle. Johannesburg (Zhwaini) and its

[24] Notably in the arm ornaments and hair styles favoured by some women. Cela diviners are often consulted.

[25] Childs (p. 179) suggests that the change came about in the nineteenth century.

[26] For this area of Angola see Egerton, pp. 186–8. Galvão and Selvagem, pp. 378–80, 457–8.

[27] Personal information. Also Childs, p. 215.

6:Edwards E-5 (1955-1956)1962
FP13 Mbundu FP13

mines are widely known to people. Although Ovimbundu Protestants are often referred to as 'America' a word used both as an adjective and a plural noun, they (that is, of course villagers, not educated men such as the pastors or teachers) have no clear idea of the existence of, still less any identification with, the United States.

Like the other parts of Umbundu country Bimbe has experienced much missionary activity. The Catholic Mission of Bimbe has had a great deal of influence, the catechists teaching catechism and leading daily prayers in the villages, which the priests visit once or twice a year, and at such feasts as Christmas and Easter great crowds attend the Church services.

The Protestants depend on the pastoral centres of Henge and Luvemba, which are regularly visited by a missionary from Bailundo. Both here and throughout the Highland Catholics are more numerous than Protestants, but in some sub-chiefdoms Protestants are in the majority, notably in Kapali and round Henge. I have already mentioned the differences between Catholic and Protestant missionary organization. At the local level a number of differences can be noticed, in such matters as the neater, more planned appearance of the Protestant villages which have far more rudimentary[28] (pre-primary) schools than the Catholics. These schools are entirely financed by the Protestant villagers; among the Catholics while there is a desire for more schooling there is a lack of the drive that the Protestants show. A *chefe de posto* said that Protestants spoke Portuguese better than Catholics; and the Protestants are more 'Europeanizing' in their outlook.

The *chefes de posto* visit each sub-chiefdom only once a year. As the relations between the *chefes* and the people are usually concerned with the gathering of fines and taxes, the recruitment of labour, and the arrest and punishment of offenders, it is not surprising that the people regard the *chefe* with fear and mistrust. Yet there is a genuine acceptance of Portuguese rule. Thus villagers sing the Portuguese National Anthem at parties, the Portuguese flag is a meaningful symbol, and there is a belief

[28] Rudimentary education is a course intended for natives at a pre-primary level. It includes teaching of Portuguese, and also some instruction in agriculture and hygiene.